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[Eddy, Mary (Baker)]

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RUDIMENTAL DIVINE
SCIENCE

RUDIMENTAL DIVINE SCIENCE

BY

MARY BAKER EDDY

AUTHOR OF SCIENCE AND HEALTH WITH KEY TO
THE SCRIPTURES

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THIS LITTLE BOOK
IS
TENDERLY AND RESPECTFULLY DEDICATED
TO ALL
LOYAL STUDENTS, WORKING AND WAITING
FOR THE ESTABLISHMENT OF THE
SCIENCE OF MIND-HEALING
MARY BAKER EDDY

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RUDIMENTAL DIVINE SCIENCE

How would you define Christian Science? 1

AS the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony. 3

What is the Principle of Christian Science?

It is God, the Supreme Being, infinite and immortal Mind, the Soul of man and the universe. It is our Father which is in heaven. It is substance, Spirit, Life, Truth, and Love, — these are the deific Principle. 6 9

Do you mean by this that God is a person?

The word *person* affords a large margin for misapprehension, as well as definition. In French the equivalent word is *personne*. In Spanish, Italian, and Latin, it is *persona*. The Latin verb *personare* is compounded of the prefix *per* (through) and *sonare* (to sound). 12 15

In law, Blackstone applies the word *personal* to *bodily presence*, in distinction from one's appearance (in court, for example) by deputy or proxy. 18

1 Other definitions of *person*, as given by Webster, are
“a living soul; a self-conscious being; a moral agent;
3 especially, a living human being, a corporeal man, woman,
or child; an individual of the human race.” He adds,
that among Trinitarian Christians the word stands for one
6 of the three subjects, or agents, constituting the Godhead.

In Christian Science we learn that God is definitely indi-
vidual, and not a *person*, as that word is used by the best
9 authorities, if our lexicographers are right in defining
person as especially a finite *human being*; but God is
personal, if by *person* is meant infinite Spirit.

12 We do not conceive rightly of God, if we think of Him
as less than infinite. The human person is finite; and
therefore I prefer to retain the proper sense of Deity by
15 using the phrase *an individual* God, rather than a *per-*
sonal God; for there is and can be but one infinite indi-
vidual Spirit, whom mortals have named God.

18 Science defines the individuality of God as supreme
good, Life, Truth, Love. This term enlarges our sense
of Deity, takes away the trammels assigned to God by
21 finite thought, and introduces us to higher definitions.

Is healing the sick the whole of Science?

Healing physical sickness is the smallest part of Chris-
24 tian Science. It is only the bugle-call to thought and
action, in the higher range of infinite goodness. The
emphatic purpose of Christian Science is the healing of
27 sin; and this task, sometimes, may be harder than the

cure of disease; because, while mortals love to sin, they 1
do not love to be sick. Hence their comparative acqui-
escence in your endeavors to heal them of bodily ills, and 3
their obstinate resistance to all efforts to save them from
sin through Christ, spiritual Truth and Love, which
redeem them, and become their Saviour, through the 6
flesh, from the flesh, — the material world and evil.

This Life, Truth, and Love — this trinity of good — was
individualized, to the perception of mortal sense, in the 9
man Jesus. His history is emphatic in our hearts, and it
lives more because of his spiritual than his physical healing.
His example is, to Christian Scientists, what the models 12
of the masters in music and painting are to artists.

Genuine Christian Scientists will no more deviate mor-
ally from that divine digest of Science called the Sermon 15
on the Mount, than they will manipulate invalids, prescribe
drugs, or deny God. Jesus' healing was spiritual in its
nature, method, and design. He wrought the cure of 18
disease through the divine Mind, which gives all true
volition, impulse, and action; and destroys the mental
error made manifest physically, and establishes the oppo- 21
site manifestation of Truth upon the body in harmony
and health.

*By the individuality of God, do you mean that God has 24
a finite form?*

No. I mean the infinite and divine Principle of all
being, the ever-present I AM, filling all space, including 27

1 in itself all Mind, the one Father-Mother God. Life,
 Truth, and Love are this trinity in unity, and their uni-
 3 verse is spiritual, peopled with perfect beings, harmonious
 and eternal, of which our material universe and men are
 the counterfeits.

6 *Is God the Principle of all science, or only of Divine or
 Christian Science?*

Science is Mind manifested. It is not material; neither
 9 is it of human origin.

All true Science represents a moral and spiritual force,
 which holds the earth in its orbit. This force is Spirit,
 12 that can "bind the sweet influences of the Pleiades," and
 "loose the bands of Orion."

There is no material science, if by that term you mean
 15 material intelligence. God is infinite Mind, hence there
 is no other Mind. Good is Mind, but evil is not Mind.
 Good is not in evil, but in God only. Spirit is not in matter,
 18 but in Spirit only. Law is not in matter, but in Mind only.

Is there no matter?

All is Mind. According to the Scriptures and Christian
 21 Science, all is God, and there is naught beside Him. "God
 is Spirit;" and we can only learn and love Him through
 His spirit, which brings out the fruits of Spirit and ex-
 24 tinguishes forever the works of darkness by His marvel-
 lous light.

The five material senses testify to the existence of

matter. The spiritual senses afford no such evidence, 1
but deny the testimony of the material senses. Which
testimony is correct? The Bible says: "Let God be 3
true, and every man a liar." If, as the Scriptures imply,
God is All-in-all, then all must be Mind, since God is
Mind. Therefore in divine Science there is no material 6
mortal man, for man is spiritual and eternal, he being
made in the image of Spirit, or God.

There is no material sense. Matter is inert, inanimate, 9
and sensationless, — considered apart from Mind. Lives
there a man who has ever found Soul in the body or in
matter, who has ever seen spiritual substance with the 12
eye, who has found sight in matter, hearing in the material
ear, or intelligence in non-intelligence? If there is any
such thing as matter, it must be either mind which is 15
called matter, or matter without Mind.

Matter without Mind is a moral impossibility. Mind
in matter is pantheism. Soul is the only real conscious- 18
ness which cognizes being. The body does not see, hear,
smell, or taste. Human belief says that it does; but
destroy this belief of seeing with the eye, and we could 21
not see materially; and so it is with each of the physical
senses.

Accepting the verdict of these material senses, we should 24
believe man and the universe to be the football of chance
and sinking into oblivion. Destroy the five senses as
organized matter, and you must either become non-exist- 27
ent, or exist in Mind only; and this latter conclusion is

1 the simple solution of the problem of being, and leads to the equal inference that there is no matter.

3 *The sweet sounds and glories of earth and sky, assuming manifold forms and colors, — are they not tangible and material?*

6 As Mind they are real, but not as matter. All beauty and goodness are in and of Mind, emanating from God; but when we change the nature of beauty and goodness
9 from Mind to matter, the beauty is marred, through a false conception, and, to the material senses, evil takes the place of good.

12 Has not the truth in Christian Science met a response from Prof. S. P. Langley, the young American astronomer? He says that "color is in *us*," not "in the rose;" and he
15 adds that this is not "any metaphysical subtlety," but a fact "almost universally accepted, within the *last few years*, by physicists."

18 *Is not the basis of Mind-healing a destruction of the evidence of the material senses, and restoration of the true evidence of spiritual sense?*

21 It is, so far as you perceive and understand this predicate and postulate of Mind-healing; but the Science of Mind-healing is best understood in practical demonstration.
24 The proof of what you apprehend, in the simplest definite and absolute form of healing, can alone answer this question of how much you understand of Christian

Science Mind-healing. Not that all healing is Science, 1
by any means; but that the simplest case, healed in Science,
is as demonstrably scientific, in a small degree, as the most 3
difficult case so treated.

The infinite and subtler conceptions and consistencies
of Christian Science are set forth in my work Science and 6
Health.

Is man material or spiritual?

In Science, man is the manifest reflection of God, per- 9
fect and immortal Mind. He is the likeness of God; and
His likeness would be lost if inverted or perverted.

According to the evidence of the so-called physical 12
senses, man is material, fallen, sick, depraved, mortal.
Science and spiritual sense contradict this, and they afford
the only true evidence of the being of God and man, the 15
material evidence being wholly false.

Jesus said of personal evil, that "the truth abode not
in him," because there is no material sense. Matter, as 18
matter, has neither sensation nor personal intelligence.
As a pretension to be Mind, matter is a lie, and "the
father of lies;" Mind is not in matter, and Spirit cannot 21
originate its opposite, named matter.

According to divine Science, Spirit no more changes its
species, by evolving matter from Spirit, than natural 24
science, so-called, or material laws, bring about altera-
tion of species by transforming minerals into vegetables
or plants into animals, — thus confusing and confounding 27

- 1 the three great kingdoms. No rock brings forth an apple;
no pine-tree produces a mammal or provides breast-milk
3 for babes.

To sense, the lion of to-day is the lion of six thousand
years ago; but in Science, Spirit sends forth its own harm-
6 less likeness.

*How should I undertake to demonstrate Christian Science
in healing the sick?*

- 9 As I have given you only an epitome of the Principle,
so I can give you here nothing but an outline of the prac-
tice. Be honest, be true to thyself, and true to others;
12 then it follows thou wilt be strong in God, the eternal
good. Heal through Truth and Love; there is no other
healer.

- 15 In all moral revolutions, from a lower to a higher con-
dition of thought and action, Truth is in the minority and
error has the majority. It is not otherwise in the field
18 of Mind-healing. The man who calls himself a Christian
Scientist, yet is false to God and man, is also uttering
falsehood about good. This falsity shuts against him the
21 Truth and the Principle of Science, but opens a way
whereby, through will-power, sense may say the unchris-
tian practitioner can heal; but Science shows that he makes
24 morally worse the invalid whom he is supposed to cure.

By this I mean that mortal mind should not be falsely
impregnated. If by such lower means the health is seem-
27 ingly restored, the restoration is not lasting, and the patient

is liable to a relapse, — “The last state of that man is 1
worse than the first.”

The teacher of Mind-healing who is not a Christian, 3
in the highest sense, is constantly sowing the seeds of
discord and disease. Even the truth he speaks is more
or less blended with error; and this error will spring up 6
in the mind of his pupil. The pupil’s imperfect knowl-
edge will lead to weakness in practice, and he will be a
poor practitioner, if not a malpractitioner. 9

The basis of malpractice is in erring human will, and
this will is an outcome of what I call *mortal mind*, — a
false and temporal sense of Truth, Life, and Love. To 12
heal, in Christian Science, is to base your practice on
immortal Mind, the divine Principle of man’s being; and
this requires a preparation of the heart and an answer 15
of the lips from the Lord.

The Science of healing is the Truth of healing. If
one is untruthful, his mental state weighs against his 18
healing power; and similar effects come from pride,
envy, lust, and all fleshly vices.

The spiritual power of a scientific, right thought, with- 21
out a direct effort, an audible or even a mental argument,
has oftentimes healed inveterate diseases.

The thoughts of the practitioner should be imbued with 24
a clear conviction of the omnipotence and omnipresence
of God; that He is All, and that there can be none beside
Him; that God is good, and the producer only of good; 27
and hence, that whatever militates against health, har-

1 many, or holiness, is an unjust usurper of the throne of
the controller of all mankind. Note this, that if you have
3 power in error, you forfeit the power that Truth bestows,
and its salutary influence on yourself and others.

You must feel and know that God alone governs man;
6 that His government is harmonious; that He is too pure
to behold iniquity, and divides His power with nothing
evil or material; that material laws are only human be-
9 liefs, which govern mortals wrongfully. These beliefs arise
from the subjective states of thought, producing the be-
liefs of a mortal material universe, — so-called, and of
12 material disease and mortality. Mortal ills are but errors
of thought, — diseases of mortal mind, and not of matter;
for matter cannot feel, see, or report pain or disease.

15 Disease is a thing of thought manifested on the body;
and fear is the procurator of the thought which causes
sickness and suffering. Remove this fear by the true
18 sense that God is Love, — and that Love punishes nothing
but sin, — and the patient can then look up to the loving
God, and know that He afflicteth not willingly the children
21 of men, who are punished because of disobedience to His
spiritual law. His law of Truth, when obeyed, removes
every erroneous physical and mental state. The belief
24 that matter can master Mind, and make you ill, is an
error which Truth will destroy.

You must learn to acknowledge God in all His ways.
27 It is only a lack of understanding of the allness of God,
which leads you to believe in the existence of matter, or

that matter can frame its own conditions, contrary to the
law of Spirit. 1

Sickness is the schoolmaster, leading you to Christ;
first to faith in Christ; next to belief in God as omnipotent;
and finally to the *understanding* of God and man
in Christian Science, whereby you learn that God is good, 6
and in Science man is His likeness, the forever reflection of
goodness. Therefore good is one and All.

This brings forward the next proposition in Christian 9
Science, — namely, that there are no sickness, sin, and
death in the divine Mind. What seem to be disease, vice,
and mortality are illusions of the physical senses. These 12
illusions are not real, but unreal. Health is the consciousness
of the unreality of pain and disease; or, rather, the
absolute consciousness of harmony and of nothing else. 15
In a moment you may awake from a night-dream; just
so you can awake from the dream of sickness; but the
demonstration of the Science of Mind-healing by no means 18
rests on the strength of human belief. This demonstration
is based on a true understanding of God and divine
Science, which takes away every human belief, and, 21
through the illumination of spiritual understanding, reveals
the all-power and ever-presence of good, whence
emanate health, harmony, and Life eternal. 24

The lecturer, teacher, or healer who is indeed a Christian
Scientist, never introduces the subject of human anatomy;
never depicts the muscular, vascular, or nervous operations 27
of the human frame. He never talks about the

1 structure of the material body. He never lays his hands
on the patient, nor manipulates the parts of the body sup-
3 posed to be ailing. Above all, he keeps unbroken the Ten
Commandments, and practises Christ's Sermon on the
Mount.

6 Wrong thoughts and methods strengthen the sense of
disease, instead of cure it; or else quiet the fear of the
sick on false grounds, encouraging them in the belief of
9 error until they hold stronger than before the belief that
they are first made sick by matter, and then restored
through its agency. This fosters infidelity, and is mental
12 quackery, that denies the Principle of Mind-healing. If
the sick are aided in this mistaken fashion, their ailments
will return, and be more stubborn because the relief is
15 unchristian and unscientific.

Christian Science erases from the minds of invalids
their mistaken belief that they live in or because of matter,
18 or that a so-called material organism controls the health
or existence of mankind, and induces rest in God, divine
Love, as caring for all the conditions requisite for the well-
21 being of man. As power divine is the healer, why should
mortals concern themselves with the chemistry of food?
Jesus said: "Take no thought what ye shall eat."

24 The practitioner should also endeavor to free the minds
of the healthy from any sense of subordination to their
bodies, and teach them that the divine Mind, not material
27 law, maintains human health and life.

A Christian Scientist knows that, in Science, disease

is unreal; that Mind is not in matter; that Life is God, 1
good; hence Life is not functional, and is neither matter
nor mortal mind; knows that pantheism and theosophy 3
are not Science. Whatever saps, with human belief,
this basis of Christian Science, renders it impossible to
demonstrate the Principle of this Science, even in the 6
smallest degree.

A mortal and material body is not the actual individuality
of man made in the divine and spiritual image of God. 9
The material body is not the likeness of Spirit; hence it
is not the truth of being, but the likeness of error — the
human belief which saith there is more than one God, — 12
there is more than one Life and one Mind.

In Deuteronomy (iv. 35) we read: "The Lord, He is
God; there is none else beside Him." In John (iv. 24) 15
we may read: "God is Spirit." These propositions, un-
derstood in their Science, elucidate my meaning.

When treating a patient, it is not Science to treat every 18
organ in the body. To aver that harmony is the real and
discord is the unreal, and then give special attention to
what according to their own belief is diseased, is scientific; 21
and if the *healer realizes* the truth, it will free his patient.

*What are the means and methods of trustworthy Christian
Scientists?*

24

These people should not be expected, more than others,
to give all their time to Christian Science work, receiving
no wages in return, but left to be fed, clothed, and sheltered 27

14 RUDIMENTAL DIVINE SCIENCE

1 by charity. Neither can they serve two masters, giving
only a portion of their time to God, and still be Christian
3 Scientists. They must give Him all their services, and
“owe no man.” To do this, they must at present ask a
suitable price for their services, and then *conscientiously*
6 *earn their wages*, strictly practising Divine Science, and
healing the sick.

The author never sought charitable support, but gave
9 fully seven-eighths of her time without remuneration, ex-
cept the bliss of doing good. The only pay taken for her
labors was from classes, and often those were put off for
12 months, in order to do gratuitous work. She has never
taught a Primary class without several, and sometimes
seventeen, free students in it; and has endeavored to take
15 the full price of tuition only from those who were able to
pay. The student who pays must of necessity do better
than he who does not pay, and yet will expect and require
18 others to pay him. No discount on tuition was made on
higher classes, because their first classes furnished students
with the means of paying for their tuition in the higher
21 instruction, and of doing charity work besides. If the
Primary students are still impecunious, it is their own
fault, and this ill-success of itself leaves them unprepared
24 to enter higher classes.

People are being healed by means of my instructions,
both in and out of class. Many students, who have
27 passed through a regular course of instruction from me,
have been invalids and were healed in the class; but ex-

perience has shown that this defrauds the scholar, though 1
it heals the sick.

It is seldom that a student, if healed in a class, has left 3
it understanding sufficiently the Science of healing to im-
mediately enter upon its practice. Why? Because the
glad surprise of suddenly regained health is a shock to 6
the mind; and this holds and satisfies the thought with
exuberant joy.

This renders the mind less inquisitive, plastic, and tract- 9
able; and deep systematic thinking is impracticable until
this impulse subsides.

This was the principal reason for advising diseased 12
people not to enter a class. Few were taken besides inva-
lids for students, until there were enough practitioners to
fill in the best possible manner the department of healing. 15
Teaching and healing should have separate departments,
and these should be fortified on all sides with suitable and
thorough guardianship and grace. 18

Only a very limited number of students can advanta-
geously enter a class, grapple with this subject, and well
assimilate what has been taught them. It is impossible 21
to teach thorough Christian Science to promiscuous and
large assemblies, or to persons who cannot be addressed
individually, so that the mind of the pupil may be dissected 24
more critically than the body of a subject laid bare for
anatomical examination. Public lectures cannot be such
lessons in Christian Science as are required to empty and 27
to fill anew the individual mind.

1 If publicity and material control are the motives for
teaching, then public lectures can take the place of private
3 lessons; but the former can never give a thorough knowledge
of Christian Science, and a Christian Scientist will never
undertake to fit students for practice by such means. Lec-
6 tures in public are needed, but they must be subordinate
to thorough class instruction in any branch of education.

None with an imperfect sense of the spiritual significa-
9 tion of the Bible, and its scientific relation to Mind-
healing, should attempt overmuch in their translation of
the Scriptures into the "new tongue;" but I see that
12 some novices, in the truth of Science, and some impostors
are committing this error.

Is there more than one school of scientific healing?

15 In reality there is, and can be, but one school of the
Science of Mind-healing. Any departure from Science is
an irreparable loss of Science. Whatever is said and
18 written correctly on this Science originates from the Princi-
ple and practice laid down in Science and Health, a work
which I published in 1875. This was the first book, re-
21 corded in history, which elucidates a pathological Science
purely mental.

Minor shades of difference in Mind-healing have origi-
24 nated with certain opposing factions, springing up among
unchristian students, who, fusing with a class of aspirants
which snatch at whatever is progressive, call it their first-
27 fruits, or else *post mortem* evidence.

A slight divergence is fatal in Science. Like certain 1
Jews whom St. Paul had hoped to convert from mere
motives of self-aggrandizement to the love of Christ, these 3
so-called schools are clogging the wheels of progress by
blinding the people to the true character of Christian
Science, — its moral power, and its divine efficacy to 6
heal.

The true understanding of Christian Science Mind-
healing never originated in pride, rivalry, or the deification 9
of self. The Discoverer of this Science could tell you of
timidity, of self-distrust, of friendlessness, toil, agonies, and
victories under which she needed miraculous vision to 12
sustain her, when taking the first footsteps in this
Science.

The ways of Christianity have not changed. Meek- 15
ness, selflessness, and love are the paths of His testimony
and the footsteps of His flock.

NO AND YES

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BY

MARY BAKER EDDY

AUTHOR OF SCIENCE AND HEALTH WITH KEY TO
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Authorized Literature of
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P R E F A C E

IT was the purpose of each edition of this pamphlet to benefit no favored class, but, according to the apostle's admonition, to "reprove, rebuke, exhort," and with the power and self-sacrificing spirit of Love to correct involuntary as well as voluntary error.

By a modification of the language, the import of this edition is, we trust, transparent to the hearts of all conscientious laborers in the realm of Mind-healing. To those who are athirst for the life-giving waters of a true divinity, it saith tenderly, "Come and drink;" and if you are babes in Christ, leave the meat and take the unadulterated milk of the Word, until you grow to apprehend the pure spirituality of Truth.

MARY BAKER EDDY

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NO AND YES

INTRODUCTION

TO kindle in all minds a common sentiment of regard 1
for the spiritual idea emanating from the infinite, is
a most needful work; but this must be done gradually, for 3
Truth is as "the still, small voice," which comes to our
recognition only as our natures are changed by its silent
influence. 6

Small streams are noisy and rush precipitately; and
babbling brooks fill the rivers till they rise in floods, de-
molishing bridges and overwhelming cities. So men, when 9
thrilled by a new idea, are sometimes impatient; and,
when public sentiment is aroused, are liable to be borne
on by the current of feeling. They should then turn tem- 12
porarily from the tumult, for the silent cultivation of the
true idea and the quiet practice of its virtues. When
the noise and stir of contending sentiments cease, and 15
the flames die away on the mount of revelation, we can
read more clearly the tablets of Truth.

The theology and medicine of Jesus were one, — in the 18
divine oneness of the trinity, Life, Truth, and Love, which
healed the sick and cleansed the sinful. This trinity in
unity, correcting the individual thought, is the only Mind- 21

- 1 healing I vindicate; and on its standard have emblazoned
that crystallized expression, CHRISTIAN SCIENCE.
- 3 A spurious and hydra-headed mind-healing is naturally
glared at by the pulpit, ostracized by the medical faculty,
and scorned by people of common sense. To aver that
6 disease is normal, a God-bestowed and stubborn reality,
but that you can heal it, leaves you to work against that
which is natural and a law of being. It is scientific to rob
9 disease of all reality; and to accomplish this, you cannot
begin by admitting its reality. Our Master taught his
students to deny self, sense, and take up the cross. Men-
12 tal healers who admit that disease is real should be made
to test the feasibility of what they say by healing one case
audibly, through such an admission, — if this is possible.
- 15 I have healed more disease by the spoken than the un-
spoken word.

The honest student of Christian Science is modest in his
18 claims and conscientious in duty, waiting and working to
mature what he has been taught. Institutes furnished
with such teachers are becoming beacon-lights along the
21 shores of erudition; and many who are not teachers have
large practices and some marked success in healing the
most defiant forms of disease.

- 24 Dishonesty destroys one's ability to heal mentally. Con-
ceit cannot avert the effects of deceit. Taking advantage
of the present ignorance in relation to Christian Science
27 Mind-healing, many are flooding our land with conflict-
ing theories and practice. We should not spread abroad

patchwork ideas that in some vital points lack Science. 1
How sad it is that envy will bend its bow and shoot its
arrow at the idea which claims only its inheritance, is nat- 3
urally modest, generous, and sincere! while the trespass-
ing error murders either friend or foe who stands in its
way. Truly it is better to fall into the hands of God, than 6
of man.

When I revised "Science and Health with Key to the
Scriptures," in 1878, some irresponsible people insisted 9
that my manual of the practice of Christian Science Mind-
healing should not be made public; but I obeyed a diviner
rule. People dependent on the rules of this practice for 12
their healing, not having lost the Spirit which sustains the
genuine practice, will put that book in the hands of their
patients, whom it will heal, and recommend it to their 15
students, whom it would enlighten. Every teacher must
pore over it in secret, to keep himself well informed. The
Nemesis of the history of Mind-healing notes this hour. 18

Dishonesty necessarily stultifies the spiritual sense which
Mind-healers specially need; and which they must pos-
sess, in order to be safe members of the community. How 21
good and pleasant a thing it is to seek not so much thine
own as another's good, to sow by the wayside for the way-
weary, and trust Love's recompense of love. 24

Plagiarism from my writings is so common it is be-
coming odious to honest people; and such compilations,
instead of possessing the essentials of Christian Science, 27
are tempting and misleading.

- 1 Reading Science and Health has restored the sick to
health; but the task of learning thoroughly the Science
3 of Mind-healing and demonstrating it understandingly
had better be undertaken in health than sickness.

DISEASE UNREAL

- 6 Disease is more than *imagination*; it is a human error,
a constituent part of what comprise the whole of mortal
existence, — namely, material sensation and mental delu-
9 sion. But an erring sense of existence, or the error of
belief, named disease, never made sickness a stubborn
reality. On the ground that harmony is the truth of be-
12 ing, the Science of Mind-healing destroys the feasibility
of disease; hence error of thought becomes fable instead
of fact. Science demonstrates the reality of Truth and
15 the unreality of the error. A self-evident proposition, in
the Science of Mind-healing, is that disease is unreal;
and the efficacy of my system, beyond other systems of
18 medicine, vouches for the validity of that statement. Sin
and disease are not scientific, because they embody not
the idea of divine Principle, and are not the phenomena
21 of the immutable laws of God; and they do not arise
from the divine consciousness and true constituency of
being.
- 24 The unreality of sin, disease, and death, rests on the
exclusive truth that being, to be eternal, must be harmo-
nious. All disease must be — and can only be — healed

on this basis. All true Christian Scientists are vindicating, fearlessly and honestly, the Principle of this grand verity of Mind-healing.

In erring mortal thought the reality of Truth has an antipode, — the reality of error; and disease is one of the severe realities of this error. God has no opposite in Science. To Truth there is no error. As Truth alone is real, then it follows that to declare error real would be to make it Truth. Disease arises from a false and material sense, from the belief that matter has sensation. Therefore this material sense, which is untrue, is of necessity unreal. Moreover, this unreal sense substitutes for Truth an unreal belief, — namely, that life and health are independent of God, and dependent on material conditions. Material sense also avers that Spirit, or Truth, cannot restore health and perpetuate life, but that material conditions can and do destroy both human health and life.

If disease is as real as health, and is itself a state of being, and yet is arrayed against being, then Mind, or God, does not meddle with it. Disease becomes indeed a stubborn reality, and man is mortal. A “kingdom divided against itself is brought to desolation;” therefore the mind that attacks a normal and real condition of man, is profanely tampering with the realities of God and His laws. Metaphysical healing is a lost jewel in this misconception of reality. Any contradictory fusion of Truth with error, in both theory and practice, prevents one from healing scientifically, and makes the last state of one’s patients

1 worse than the first. If disease is real it is not illusive,
and it certainly would contradict the Science of Mind-
3 healing to attempt to destroy the realities of Mind in order
to heal the sick.

On the theory that God's formations are spiritual, har-
6 monious, and eternal, and that God is the only creator,
Christian Science refutes the validity of the testimony of
the senses, which take cognizance of their own phenomena,
9 — sickness, disease, and death. This refutation is indis-
pensable to the destruction of false evidence, and the
consequent cure of the sick, — as all understand who
12 practise the true Science of Mind-healing. If, as the
error indicates, the evidence of disease is not false, then
disease cannot be healed by denying its validity; and this
15 is why the mistaken healer is not successful, trying to heal
on a material basis.

The evidence that the earth is motionless and the sun
18 revolves around our planet, is as sensible and real as the
evidence for disease; but Science determines the evidence
in both cases to be unreal. To material sense it is plain
21 also that the error of the revolution of the sun around the
earth is more apparent than the adverse but true Science
of the stellar universe. Copernicus has shown that what
24 appears real, to material sense and feeling, is absolutely
unreal. Astronomy, optics, acoustics, and hydraulics are
all at war with the testimony of the physical senses. This
27 fact intimates that the laws of Science are mental, not
material; and Christian Science demonstrates this.

SCIENCE OF MIND-HEALING

I

The rule of divinity is golden; to be wise and true re-
joices every heart. But evil influences waver the scales 3
of justice and mercy. No personal considerations should
allow any root of bitterness to spring up between Chris- 6
tian Scientists, nor cause any misapprehension as to the
motives of others. We must love our enemies, and con-
tinue to do so unto the end. By the love of God we can
cancel error in our own hearts, and blot it out of others. 9

Sooner or later the eyes of sinful mortals must be opened
to see every error they possess, and the way out of it; and
they will "flee as a bird to your mountain," away from 12
the enemy of sinning sense, stubborn will, and every im-
perfection in the land of Sodom, and find rescue and refuge
in Truth and Love. 15

Every loving sacrifice for the good of others is known
to God, and the wrath of man cannot hide it from Him.
God has appointed for Christian Scientists high tasks, 18
and will not release them from the strict performance of
each one of them. The students must now fight their
own battles. I recommend that Scientists draw no lines 21
whatever between one person and another, but think,
speak, teach, and write the truth of Christian Science
without reference to right or wrong personality in this 24
field of labor. Leave the distinctions of individual char-
acter and the discriminations and guidance thereof to

1 the Father, whose wisdom is unerring and whose love is universal.

3 We should endeavor to be long-suffering, faithful, and charitable with all. To this small effort let us add one more privilege — namely, silence whenever it can substitute
6 censure. Avoid voicing error; but utter the truth of God and the beauty of holiness, the joy of Love and “the peace of God, that passeth all understanding,” recom-
9 mending to all men fellowship in the bonds of Christ. Advise students to rebuke each other always in love, as I have rebuked them. Having discharged this duty, coun-
12 sel each other to work out his own salvation, without fear or doubt, knowing that God will make the wrath of man to praise Him, and that the remainder thereof He will
15 restrain. We can rejoice that every germ of goodness will at last struggle into freedom and greatness, and every sin will so punish itself that it will bow down to the command-
18 ments of Christ, — Truth and Love.

I enjoin it upon my students to hold no controversy or enmity over doctrines and traditions, or over the miscon-
21 ceptions of Christian Science, but to work, watch, and pray for the amelioration of sin, sickness, and death. If one be found who is too blind for instruction, no longer cast
24 your pearls before this state of mortal mind, lest it turn and rend you; but quietly, with benediction and hope, let the unwise pass by, while you walk on in equanimity,
27 and with increased power, patience, and understanding, gained from your forbearance. This counsel is not new,

as my Christian students can testify; and if it had been 1
heeded in times past it would have prevented, to a great
extent, the factions which have sprung up among Scientists 3
to the hindrance of the Cause of Truth. It is true that the
mistakes, prejudices, and errors of one class of thinkers
must not be introduced or established among another class 6
who are clearer and more conscientious in their convictions;
but this one thing can be done, and should be: let
your opponents alone, and use no influence to prevent 9
their legitimate action from their own standpoint of experience,
knowing, as you should, that God will well regenerate and
separate wisely and finally; whereas you 12
may err in effort, and lose your fruition.

Hoping to pacify repeated complaints and murmurings
against too great leniency, on my part, towards some of 15
my students who fall into error, I have opposed occasionally
and strongly — especially in the first edition of
this little work — existing wrongs of the nature referred 18
to. But I now point steadfastly to the power of grace to
overcome evil with good. God will “furnish a table in
the wilderness” and show the power of Love. 21

Science is not the shibboleth of a sect or the cabalistic
insignia of philosophy; it excludes all error and
includes all Truth. More mistakes are made in its name 24
than this period comprehends. Divinely defined, Science
is the atmosphere of God; humanly construed, and according
to Webster, it is “knowledge, duly arranged and 27
referred to general truths and principles on which it is

1 founded, and from which it is derived." I employ this
awe-filled word in both a divine and human sense; but
3 I insist that Christian Science is demonstrably as true,
relative to the unseen verities of being, as any proof that
can be given of the completeness of Science.

6 The two largest words in the vocabulary of thought are
"Christian" and "Science." The former is the highest
style of man; the latter reveals and interprets God and
9 man; it aggregates, amplifies, unfolds, and expresses the
ALL-God. The life of Christ is the predicate and postu-
late of all that I teach, and there is but one standard
12 statement, one rule, and one Principle for all scientific
truth.

My hygienic system rests on Mind, the eternal Truth.
15 What is termed matter, or relates to its so-called attributes,
is a self-destroying error. When a so-called material sense
is lost, and Truth restores that lost sense, — on the basis
18 that all consciousness is Mind and eternal, — the former
position, that sense is organic and material, is proven
erroneous.

21 The feasibility and immobility of Christian Science
unveil the true idea, — namely, that earth's discords have
not the reality of Mind in the Science of being; and this
24 idea — dematerializing and spiritualizing mortals — turns
like the needle to the pole all hope and faith to God, based
as it is on His omnipotence and omnipresence.

27 Eternal harmony, perpetuity, and perfection, constitute
the phenomena of being, governed by the immutable and

eternal laws of God; whereas matter and human will, 1
intellect, desire, and fear, are not the creators, controllers,
nor destroyers of life or its harmonies. Man has an im- 3
mortal Soul, a divine Principle, and an eternal being.
Man has perpetual individuality; and God's laws, and
their intelligent and harmonious action, constitute his in- 6
dividuality in the Science of Soul.

In its literary expression, my system of Christian meta-
physics is hampered by material terms, which must be 9
used to indicate thoughts that are to be understood meta-
physically. As a Science, this system is held back by the
common ignorance of what it is and what it does, and 12
(worse still) by those who come falsely in its name. To
be appreciated, Science must be understood and consci-
entiously introduced. If the Bible and Science and Health 15
had the place in schools of learning that physiology oc-
cupies, they would revolutionize and reform the world,
through the power of Christ. It is true that it requires 18
more study to understand and demonstrate what these
works teach, than to learn theology, physiology, or physics;
because they teach divine Science, with fixed Principle, 21
given rule, and unmistakable proof.

Ancient and modern human philosophy are inadequate
to grasp the Principle of Christian Science, or to demon- 24
strate it. Revelation shows this Principle, and will rescue
reason from the thrall of error. Revelation must subdue
the sophistry of intellect, and spiritualize consciousness 27
with the dictum and the demonstration of Truth and Love.

1 Christian Science Mind-healing can only be gained by
working from a purely Christian standpoint. Then it
3 heals the sick and exalts the race. The essence of this
Science is right thinking and right acting — leading us to
see spirituality and to be spiritual, to understand and to
6 demonstrate God.

The Massachusetts Metaphysical College and Church
of Christ, Scientist, in Boston, were the outgrowth of the
9 author's religious experience. After a lifetime of ortho-
doxy on the platform of doctrines, rites, and ceremonies,
it became a sacred duty for her to impart to others this
12 new-old knowledge of God.

The same affection, desire, and motives which have stim-
ulated true Christianity in all ages, and given impulse to
15 goodness, in or out of the Church, have nerved her pur-
pose to build on the new-born conception of the Christ, as
Jesus declared himself, — namely, "the way, the truth,
18 and the life." Living a true life, casting out evil, healing
the sick, and preaching the gospel of Truth, — these are
the ends of Christianity. This divine way impels a spirit-
21 ualization of thought and method, beyond doctrine and
ritual; and in nothing else has she departed from the old
landmarks.

24 The unveiled spiritual signification of the Word so en-
larges our sense of God that it makes both sense and Soul,
man and Life, immaterial, though still individual. It re-
27 moves all limits from divine power. God must be found
all instead of a part of being, and man the reflection of

His power and goodness. This Science rebukes sin with
its own nothingness, and thus destroys sin quickly and
utterly. It makes disease unreal, and this heals it. 1 3

The demonstration of moral and physical growth, and a
scientific deduction from the Principle of all harmony, de-
clare both the Principle and idea to be divine. If this be 6
true, then death must be swallowed up in Life, and the
prophecy of Jesus fulfilled, "Whosoever liveth and be-
lieveth in me shall never die." Though centuries passed 9
after those words were originally uttered, before this re-
appearing of Truth, and though the hiatus be longer still
before that saying is demonstrated in Life that knows no 12
death, the declaration is nevertheless true, and remains
a clear and profound deduction from Christian Science.

IS CHRISTIAN SCIENCE OF THE SAME LINEAGE AS 15 SPIRITUALISM OR THEOSOPHY?

Science is not susceptible of being held as a mere theory.
It is hoary with time. It takes hold of eternity, voices the 18
infinite, and governs the universe. No greater opposites
can be conceived of, physically, morally, and spiritually,
than Christian Science, spiritualism, and theosophy. 21

Science and Health has effected a revolution in the
minds of thinkers on the subject of mediumship, and given
impulse to reason and revelation, goodness and virtue. A 24
theory may be sound in spots, and sparkle like a diamond,
while other parts of it have no lustre. Christian Science

1 is sound in every part. It is neither warped nor miscon-
ceived, when properly demonstrated. If a spiritualist
3 medium understood the Science of Mind-healing, he
would know that between those who have and those who
have not passed the transition called death, there can be
6 no interchange of consciousness, and that all sensible phe-
nomena are merely subjective states of mortal mind.

Theosophy is a corruption of Judaism. This corruption
9 had a renewal in the Neoplatonic philosophy; but it sprang
from the Oriental philosophy of Brahmanism, and blends
with its magic and enchantments. Theosophy is no more
12 allied to Christian Science than the odor of the upas-tree
is to the sweet breath of springtide, or the brilliant cor-
uscations of the northern sky are to solar heat and
15 light.

IS CHRISTIAN SCIENCE FROM BENEATH, AND NOT
FROM ABOVE?

18 Hear the words of our Master: "Go ye into all the
world"! "Heal the sick, cast out devils"! Christian
Scientists, perhaps more than any other religious sect, are
21 obeying these commands; and the injunctions are not
confined to Jesus' students in that age, but they extend
to this age, — to as many as shall believe on him. The
24 demand and example of Jesus were not from beneath.
Are frozen dogmas, persistent persecution, and the doc-
trine of eternal damnation, from above? Are the dews

of divine Truth, falling on the sick and sinner, to heal
them, from beneath? "By their fruits ye shall know
them."

Reading my books, without prejudice, would convince
all that their purpose is right. The comprehension of my
teachings would enable any one to prove these books to
be filled with blessings for the whole human family. Fa-
tiguing Bible translations and voluminous commentaries
are employed to explain and prop old creeds, and they
have the civil and religious arms in their defense; then
why should not these be equally extended to support the
Christianity that heals the sick? The notions of person-
ality to be found in creeds are far more mystic than
Mind-healing. It is no easy matter to believe there are
three persons in one person, and that one person is cast
out of another person. These conceptions of Deity and
devil presuppose an impotent God and an incredible
Satan.

IS CHRISTIAN SCIENCE PANTHEISTIC?

Christian Science refutes pantheism, finds Spirit neither
in matter nor in the modes of mortal mind. It shows
that matter and mortal mind have neither origin nor ex-
istence in the eternal Mind. Thinking otherwise is what
estranges mortals from divine Life and Love. God is
All-in-all. He is Spirit; and in nothing is He unlike Him-
self. Nothing that "worketh or maketh a lie" is to be

1 found in the divine consciousness. For God to know,
is to be; that is, what He knows must truly and eternally
3 exist. If He knows matter, and matter can exist in Mind,
then mortality and discord must be eternal. He is Mind;
and whatever He knows is made manifest, and must be
6 Truth.

If God knows evil even as a false claim, this knowledge
would manifest evil in Him and proceeding from Him.
9 Christian Science shows that matter, evil, sin, sickness, and
death are but negations of Spirit, Truth, and Life, which
are positives that cannot be gainsaid. The subjective
12 states of evil, called mortal mind or matter, are negatives
destitute of time and space; for there is none beside God
or Spirit and the idea of Spirit.

15 This infinite logic is the infinite light, — uncompre-
hended, yet forever giving forth more light, because it
has no darkness to emit. Mortals do not understand the
18 All; hence their inference of some other existence beside
God and His true likeness, — of something unlike Him.
He who is All, understands all. He can have no knowl-
21 edge or inference but His own consciousness, and can take
in no more than all.

The mists of matter — sin, sickness, and death — dis-
24 appear in proportion as mortals approach Spirit, which
is the reality of being. It is not enough to say that matter
is the substratum of evil, and that its highest attenuation is
27 mortal mind; for there is, strictly speaking, *no* mortal
mind. Mind is immortal. Death is the consequent of an

antecedent false assumption of the realness of something 1
unreal, material, and mortal. If God knows the antece-
dent, He must produce its consequences. From this logic 3
there is no escape. Matter, or evil, is the absence of Spirit
or good. Their nothingness is thus proven; for God is
good, ever-present, and All. 6

“In Him we live, and move, and have our being;” con-
sequently it is impossible for the true man — who is a
spiritual and individual being, created in the eternal 9
Science of being — to be conscious of aught but good.
God’s image and likeness can never be less than a good
man; and for man to be more than God’s likeness is 12
impossible. Man is the climax of creation; and God is
not without an ever-present witness, testifying of Himself.
Matter, or any mode of mortal mind, is neither part nor 15
parcel of divine consciousness and God’s verity.

In Science there is no fallen state of being; for therein
is no inverted image of God, no escape from the focal 18
radiation of the infinite. Hence the unreality of error,
and the truth of the Scripture, that there is “none beside
Him.” If mortals could grasp these two words *all* and 21
nothing, this mystery of a God who has no knowledge of
sin would disappear, and the eternal, infinite harmony
would be fathomed. If God could know a false claim, 24
false knowledge would be a part of His consciousness.
Then evil would be as real as good, sickness as real as
health, death as real as Life; and sickness, sin, and death 27
would be as eternal as God.

1 IS CHRISTIAN SCIENCE BLASPHEMOUS?

Blasphemy has never diminished sin and sickness, nor
3 acknowledged God in all His ways. Blasphemy rebukes
not the godless lie that denies Him as All-in-all, nor does
it ascribe to Him all presence, power, and glory. Chris-
6 tian Science does this. If Science lacked the proof of its
origin in God, it would be self-destructive, for it rests alone
on the demonstration of God's supremacy and omnipo-
9 tence. Right thinking and right acting, physical and
moral harmony, come with Science, and the secret of
its presence lies in the universal need of better health and
12 morals.

Human theories, when weighed in the balance, are
found unequal to the demonstration of divine Life and
15 Love; and their highest endeavors are, to divine Science,
what a child's love of pictures is to art. A child, in his
ignorance, may imagine the face of Dante to be the rapt
18 face of Jesus. Thus falsely may the human conceive of
the Divine. If the schoolmaster is not Christ, the school
gets things wrong, and knows it not; but the teacher is
21 morally responsible.

Good health and a more spiritual religion are the com-
mon wants; and these wants have wrought this moral
24 result, — that the so-called mortal mind asks for what
Mind alone can supply. This demand militates against
the so-called demands of matter, and regulates the present

high premium on Mind-healing. If the uniform moral 1
and spiritual, as well as physical, effects of Christian Sci-
ence were lacking, the premium would go down. That 3
it continues to rise, and the demand to increase, shows its
real value to the race. Even doctors will agree that in-
fidelity, ignorance, and quackery have never met the grow- 6
ing wants of humanity. Christian Science is no "Boston
craze;" it is the sober second thought of advancing
humanity. 9

IS THERE A PERSONAL DEITY?

God is infinite. He is neither a limited mind nor a
limited body. God is Love; and Love is Principle, not 12
person. What the person of the infinite is, we know not;
but we are gratefully and lovingly conscious of the father-
liness of this Supreme Being. God is individual, and man 15
is His individualized idea. While material man and the
physical senses receive no spiritual idea, and feel no sen-
sation of divine Love, spiritual man and his spiritual 18
senses are drinking in the nature and essence of the indi-
vidual infinite. A sinful sense is incompetent to understand
the realities of being, — that Life is God, and that man 21
is in His image and likeness. A sinner can take no cog-
nizance of the noumenon or the phenomena of Spirit;
but leaving sin, sense rises to the fulness of the stature of 24
man in Christ.

Person is formed after the manner of mortal man, so

1 far as he can conceive of personality. Limitless person-
 ality is inconceivable. His person and perfection are
 3 neither self-created, nor discerned through imperfection;
 and of God as a person, human reason, imagination, and
 revelation give us no knowledge. Error would fashion
 6 Deity in a manlike mould, while Truth is moulding a
 Godlike man.

When the term divine Principle is used to signify Deity
 9 it may seem distant or cold, until better apprehended.
 This Principle is Mind, substance, Life, Truth, Love.
 When understood, Principle is found to be the only term
 12 that fully conveys the ideas of God, — one Mind, a perfect
 man, and divine Science. As the divine Principle is com-
 prehended, God's omnipotence and omnipresence will
 15 dawn on mortals, and the notion of an everywhere-present
 body — or of an infinite Mind starting from a finite body,
 and returning to it — will disappear.

18 Ever-present Love must seem ever absent to ever-present
 selfishness or material sense. Hence this asking amiss
 and receiving not, and the common idolatry of man-
 21 worship. In divine Science, God is recognized as the
 only power, presence, and glory.

Adam's mistiness and Satan's reasoning, ever since the
 24 flood, — when specimens of every kind emerged from the
 ark, — have run through the veins of all human philoso-
 phy. Human reason is a blind guide, a continued series
 27 of mortal hypotheses, antagonistic to Revelation and Sci-
 ence. It is continually straying into forbidden by-paths

1 "driven about by every wind of doctrine." Such philosophy has certainly not touched the hem of the Christ
3 garment.

Leibnitz, Descartes, Fichte, Hegel, Spinoza, Bishop Berkeley, were once clothed with a "brief authority;"
6 but Berkeley ended his metaphysical theory with a treatise on the healing properties of tar-water, and Hegel was an inveterate snuff-taker. The circumlocution and cold categories of Kant fail to improve the conditions of mortals,
9 morally, spiritually, or physically. Such miscalled metaphysical systems are reeds shaken by the wind. Compared with the inspired wisdom and infinite meaning of
12 the Word of Truth, they are as moonbeams to the sun, or as Stygian night to the kindling dawn.

15 IS THERE A PERSONAL DEVIL?

No man hath seen the person of good or of evil. Each is greater than the corporeality we behold.

18 "He cast out *devils*." This record shows that the term devil is generic, being used in the plural number. From this it follows that there is more than one devil. That
21 Jesus cast several persons out of another person, is not stated, and is impossible. Hence the passage must refer to the *evils* which were cast out.

24 Jesus defined devil as a mortal who is full of evil. "Have I not chosen you twelve, and one of you *is a devil*?" His definition of evil indicated his ability to cast it out. An

incorrect concept of the nature of evil hinders the destruc- 1
tion of evil. To conceive of God as resembling — in per-
sonality, or form — the personality that Jesus condemned 3
as devilish, is fraught with spiritual danger. Evil can
neither grasp the prerogative of God nor make evil om-
nipotent and omnipresent. 6

Jesus said to Peter, "Get thee behind me, Satan;" but
he to whom our Lord gave the keys of the kingdom could
not have been wholly evil, and therefore was not a *devil*, 9
after the accepted definition. Out of the Magdalen, Jesus
cast seven devils; but not one person was named among
them. According to Crabtree, these devils were the dis- 12
eases Jesus cast out.

The most eminent divines, in Europe and America, con-
cede that the Scriptures have both a literal and a moral 15
meaning. Which of the two is the more important to gain,
— the literal or the moral sense of the word *devil*, — in
order to cast out this devil? Evil is a quality, not an 18
individual.

As mortals, we need to discern the claims of evil, and to
fight these claims, not as realities, but as illusions; but 21
Deity can have no such warfare against Himself. Knowl-
edge of a man's physical personality is not sufficient to
inform us as to the amount of good or evil he possesses. 24
Hence we cannot understand God or man, through the
person of either. God is All-in-all; but He is definite and
individual, the omnipresent and omniscient Mind; and 27
man's individuality is God's own image and likeness, —

1 even the immeasurable idea of divine Mind. In the Science of good, evil loses all place, person, and power.

3 According to Spinoza's philosophy God is amplification. He is in all things, and therefore He is in evil in human thought. He is extension, of whatever character. Also, 6 according to Spinoza, man is an animal vegetable, developed through the lower orders of matter and mortal mind. All these vagaries are at variance with my system of meta- 9 physics, which rests on God as One and All, and denies the actual existence of both matter and evil. According to false philosophy and scholastic theology, God is three 12 persons in one person. By the same token, evil is not only as real as good, but much more real, since evil subordinates good in personality.

15 The claims of evil become both less and more in Christian Science, than in human philosophies or creeds: *more*, because the evil that is hidden by dogma and human rea- 18 son is uncovered by Science; and *less*, because evil, being thus uncovered, is found out, and exposure is nine points of destruction. Then appears the grand verity of Chris- 21 tian Science: namely, that evil has no claims and was never a claimant; for behold evil (or devil) is, as Jesus said, "a murderer from the beginning, and the truth abode 24 not in him."

There was never a moment in which evil was real. This great fact concerning all error brings with it another and 27 more glorious truth, that good is supreme. As there is none beside Him, and He is all good, there can be no evil.

Simply uttering this great thought is not enough! We 1
must live it, until God becomes the All and Only of our
being. Having won through great tribulation this cardinal 3
point of divine Science, St. Paul said, "But now we are
delivered from the law, that being dead wherein we were
held; that we should serve in newness of spirit, and not 6
in the oldness of the letter."

IS MAN A PERSON?

Man is more than physical personality, or what we cog- 9
nize through the material senses. Mind is more than mat-
ter, even as the infinite idea of Truth is beyond a finite
belief. Man outlives finite mortal definitions of himself, 12
according to a law of "the survival of the fittest." Man is
the eternal idea of his divine Principle, or Father. He is
neither matter nor a mode of mortal mind, for he is spir- 15
itual and eternal, an immortal mode of the divine Mind.
Man is the image and likeness of God, coexistent and
coeternal with Him. 18

Man is not absorbed in Deity; for he is forever individ-
ual; but what this everlasting individuality is, remains to
be learned. Mortals have not seen it. That which is born 21
of the flesh is not man's eternal identity. Spiritual and
immortal man alone is God's likeness, and that which is
mortal is not man in a spiritually scientific sense. A 24
material, sinful mortal is but the counterfeit of immortal
man.

1 The mind-quacks believe that mortal man is identical
 with immortal man, and that the immortal is inside the
 3 mortal; that good and evil blend; that matter and Spirit
 are one; and that Soul, or Spirit, is subdivided into spirits,
 or souls, — *alias* gods. This infantile talk about Mind-
 6 healing is no more identical with Christian Science than
 the babe is identical with the adult, or the human belief
 resembles the divine idea. Hence it is impossible for those
 9 holding such material and mortal views to demonstrate
 my metaphysics. Theirs is the sensuous thought, which
 brings forth its own sensuous conception. Mine is the
 12 spiritual idea which transfigures thought.

All real being represents God, and is in Him. In this
 Science of being, man can no more relapse or collapse
 15 from perfection, than his divine Principle, or Father, can
 fall out of Himself into something below infinitude. Man's
 real ego, or selfhood, is goodness. If man's individuality
 18 were evil, he would be annihilated, for evil is self-destroying.

Man's individual being must reflect the supreme indi-
 vidual Being, to be His image and likeness; and this
 21 individuality never originated in molecule, corpuscle, ma-
 teriality, or mortality. God holds man in the eternal
 bonds of Science, — in the immutable harmony of divine
 24 law. Man is a celestial; and in the spiritual universe
 he is forever individual and forever harmonious. "If
 God so clothe the grass of the field, . . . shall He not
 27 much more clothe you, O ye of little faith?"

Sin must be obsolete, — dust returning to dust, noth-

ingness to nothingness. Sin is not Mind; it is but the sup- 1
position that there is more than one Mind. It issues
a false claim; and the claim, being worthless, is in reality 3
no claim whatever. Matter is not Mind, to claim aught;
but Mind is God, and evil finds no place in good. When
we get near enough to God to see this, the springtide 6
of Truth in Christian Science will burst upon us in the
similitude of the Apocalyptic pictures. No night will be
there, and there will be no more sea. There will be no 9
need of the sun, for Spirit will be the light of the city, and
matter will be proved a myth. Until centuries pass, and
this vision of Truth is fully interpreted by divine Science, 12
this prophecy will be scoffed at; but it is just as veritable
now as it can be then. Science, divine Science, presents
the grand and eternal verities of God and man as the 15
divine Mind and that Mind's idea.

Mortal man is the antipode of immortal man, and the
two should not be confounded. Bishop Foster said, in a 18
lecture in Boston, "No man living hath yet seen man."
This material sinful personality, which we misname man,
is what St. Paul terms "the old man and his deeds," to 21
be "put off."

Who can say what the absolute personality of God or
man is? Who living hath seen God or a perfect man? 24
In presence of such thoughts take off thy shoes and
tread lightly, for this is holy ground. Surely the probation
of mortals must go on after the change called death, that 27
they may learn the definition of immortal being; or else

- 1 their present mistakes would extinguish human existence.
 How long this false sense remains after the transition called
 3 death, no mortal knoweth; but this is sure, that the mists
 of error, sooner or later, will melt in the fervent heat of
 suffering, mortality will burst the barriers of sense, and
 6 man be found perfect and eternal. Of his intermediate
 conditions — the purifying processes and terrible revolutions
 necessary to effect this end — I am ignorant.
- 9 Inasmuch as these momentous facts in the Science of
 being must be learned some time, now is the most acceptable
 time for beginning the lesson. If Science is pointing
 12 the way, and is found to bring with it health, holiness, and
 immortality, then to-day is none too soon for entering this
 path. The proof that Christian Science is the way of sal-
 15 vation given by Christ, I consider well established. The
 present, as well as the future, reveals the fact that Truth
 is never understood too soon.
- 18 Has Truth, as demonstrated by Jesus, reappeared?
 Study Christian Science and practise it, and you will
 know that Truth has reappeared. What is demonstrably
 21 true cannot be gainsaid; but getting the letter and omitting
 the spirit of this Science is neither the comprehension of
 its Principle nor the practice of its Life.

“The Scriptures inform us that “the soul that sinneth,
 it shall die.” Here *soul* means sense and organic life; and

this passage refers to the Jewish law, that a mortal should 1
be put to death for his own sin, but not for another's.
Not Soul, but mortal sense, sins and dies. Immortal man 3
has immortal Soul and a deathless sense of being. Mortal
man has but a false sense of Soul and body. He believes
that Spirit, or Soul, exists in matter. This is pantheism, 6
and is not the Science of Soul. The mind-quacks have
so slight a knowledge of Soul that they believe material
and sinning sense to be soul; and then they doctor this 9
soul as if it were not even a material sense.

In Dr. Gordon's sermon on The Ministry of Healing,
he said, "The forgiven soul in a sick body is not half a 12
man." Is this pantheistic statement sound theology, —
that Soul is in matter, and the immortal part of man a sin-
ner? Is not this a disparagement of the person of man and 15
a denial of God's power? Better far that we impute such
doctrines to mortal opinion than to the divine Word.

To my sense, such a statement is a shocking reflection 18
on the divine power. A mortal pardoned by God is not
sick, he is made whole. He in whom sin, disease, and
death are destroyed, is more than a fraction of himself. 21
Such sermons, though clad in soft raiment, are spirit-
less waifs, literary driftwood on the ocean of thought;
while Truth walks triumphantly over the waves of sin, 24
sickness, and death.

1

IS SIN FORGIVEN?

.

- The law of Life and Truth is the law of Christ, destroying all sense of sin and death. It does more than forgive the false sense named sin, for it pursues and punishes it, and will not let sin go until it is destroyed, — until nothing is left to be forgiven, to suffer, or to be punished. Forgiven thus, sickness and sin have no relapse. God's law reaches and destroys evil by virtue of the allness of God.
- He need not know the evil He destroys, any more than the legislator need know the criminal who is punished by the law enacted. God's law is in three words, "I am All;" and this perfect law is ever present to rebuke any claim of another law. God pities our woes with the love of a Father for His child, — not by becoming human, and knowing sin, or naught, but by removing our knowledge of what is not. He could not destroy our woes totally if He possessed any knowledge of them. His sympathy is divine, not human. It is Truth's knowledge of its own infinitude which forbids the genuine existence of even a claim to error. This knowledge is light wherein there is no darkness, — not light holding darkness within itself. The consciousness of light is like the eternal law of God, revealing Him and nothing else.
- Sympathy with sin, sorrow, and sickness would dethrone God as Truth, for Truth has no sympathy for error. In Science, the cure of the sick demonstrates this grand

verity of Christian Science, that you cannot eradicate disease if you admit that God sends it or sees it. Material and mortal mind-healing (so-called) has for ages been a pretender, but has not healed mortals; and they are yet sick and sinful.

Disease and sin appear to-day in subtler forms than they did yesterday. They progress and will multiply into worse forms, until it is understood that disease and sin are unreal, *unknown* to Truth, and never actual persons or real facts.

Our phraseology varies. To me *divine pardon* is that divine presence which is the sure destruction of sin; and I insist on the destruction of sin as the only full proof of its pardon. "For this purpose the Son of God was manifested, that he might *destroy* the works of the devil" (1 John iii. 8).

Jesus cast out evils, mediating between what is and is not, until a perfect consciousness is attained. He healed disease as he healed sin; but he treated them both, not as in or of matter, but as mortal beliefs to be exterminated. Physical and mental healing were one and the same with this master Metaphysician. If the evils called sin, sickness, and death had been forgiven in the generally accepted sense, they would have returned to be again forgiven; but Jesus said to disease: "Come out of him, and enter no more into him." He said also: "If a man keep my saying, he shall never see death;" and "Whatsoever thou shalt bind on earth shall be bound

1 in heaven." The misinterpretation of such passages has retarded the progress of Christianity and the spirituali-
3 zation of the race.

A magistrate's pardon may encourage a criminal to repeat the offense; because *forgiveness*, in the popular
6 sense of the word, can neither extinguish a crime nor the motives leading to it. The belief in sin — its pleasure, pain, or power — must suffer, until it is self-destroyed.
9 "Whatsoever a man soweth, that shall he also reap."

IS THERE ANY SUCH THING AS SIN?

Frequently when I touch this subject my meaning is
12 ignorantly or maliciously misconstrued. Christian Science Mind-healing lifts with a steady arm, and cleaves sin with a broad battle-axe. It gives the lie to sin, in the spirit of
15 Truth; but other theories make sin true. Jesus declared that the devil was "a liar, and the father of it." A lie is negation, — *alias* nothing, or the opposite of something.
18 Good is great and real. Hence its opposite, named *evil*, must be small and unreal. When this sense is attained, we shall no longer be the servants of sin, and shall cease
21 to love it.

The domination of good destroys the sense of evil. To illustrate: It seems a great evil to belie and belittle Chris-
24 tian Science, and persecute a Cause which is healing its thousands and rapidly diminishing the percentage of sin. But reduce this evil to its lowest terms, *nothing*, and slander

loses its power to harm; for even the wrath of man shall
praise Him. The reduction of evil, in Science, gives the
dominance to God, and must lead us to bless those who
curse, that thus we may overcome evil with good.

If the Bible and my work Science and Health had their
rightful place in schools of learning, they would revolu-
tionize the world by advancing the kingdom of Christ.
It requires sacrifice, struggle, prayer, and watchfulness
to understand and demonstrate what these volumes teach,
because they involve divine Science, with fixed Principle,
a given rule, and unmistakable proof.

IS THERE NO SACRIFICIAL ATONEMENT?

12

Self-sacrifice is the highway to heaven. The sacri-
fice of our blessed Lord is undeniable, and it was a million
times greater than the brief agony of the cross; for that
would have been insufficient to insure the glory his sacri-
fice brought and the good it wrought. The spilling of
human blood was inadequate to represent the blood of
Christ, the outpouring love that sustains man's at-one-
ment with God; though shedding human blood brought
to light the efficacy of divine Life and Love and its power
over death. Jesus' sacrifice stands preeminently amidst
physical suffering and human woe. The glory of human
life is in overcoming sickness, sin, and death. Jesus suf-
fered for all mortals to bring in this glory; and his pur-
pose was to show them that the way out of the flesh, out

1 of the delusion of all human error, must be through the
baptism of suffering, leading up to health, harmony, and
3 heaven.

We shall leave the ceremonial law when we gain the
truer sense of following Christ in spirit, and we shall no
6 longer venture to materialize the spiritual and infinite
meaning and efficacy of Truth and Love, and the sacrifice
that Jesus made for us, by commemorating his death
9 with a material rite. Jesus said: "The hour cometh, and
now is, when the true worshippers shall worship the Father
in spirit and in truth." They drink the cup of Christ and
12 are baptized in the purification of persecution who discern
his true merit, — the unseen glory of suffering for others.
Physical torture affords but a slight illustration of the
15 pangs which come to one upon whom the world of sense
falls with its leaden weight in the endeavor to crush out
of a career its divine destiny.

18 The blood of Christ speaketh better things than that
of Abel. The real atonement — so infinitely beyond the
heathen conception that God requires human blood to
21 propitiate His justice and bring His mercy — needs to be
understood. The real blood or Life of Spirit is not yet
discerned. Love bruised and bleeding, yet mounting to
24 the throne of glory in purity and peace, over the steps of
uplifted humanity, — this is the deep significance of the
blood of Christ. Nameless woe, everlasting victories, are
27 the blood, the vital currents of Christ Jesus' life, purchas-
ing the freedom of mortals from sin and death.

This blood of Jesus is everything to human hope and faith. Without it, how poor the precedents of Christianity! What manner of Science were Christian Science without the power to demonstrate the Principle of such Life; and what hope have mortals but through deep humility and adoration to reach the understanding of this Principle! When human struggles cease, and mortals yield lovingly to the purpose of divine Love, there will be no more sickness, sorrow, sin, and death. He who pointed the way of Life conquered also the drear subtlety of death.

It was not to appease the wrath of God, but to show the allness of Love and the nothingness of hate, sin, and death, that Jesus suffered. He lived that we also might live. He suffered, to show mortals the awful price paid by sin, and how to avoid paying it. He atoned for the terrible unreality of a supposed existence apart from God. He suffered because of the shocking human idolatry that presupposes Life, substance, Soul, and intelligence in matter, — which is the antipode of God, and yet governs mankind. The glorious truth of being — namely, that God is the only Mind, Life, substance, Soul — needs no reconciliation with God, for it is one with Him now and forever.

Jesus came announcing Truth, and saying not only “the kingdom of God is at hand,” but “the kingdom of God is within you.” Hence there is no sin, for God’s kingdom is everywhere and supreme, and it follows that the human kingdom is nowhere, and must be *unreal*. Jesus taught

1 and demonstrated the infinite as one, and not as two.

He did not teach that there are two deities, — one in-
3 finite and the other finite; for that would be impossible.

He knew God as infinite, and therefore as the All-in-all;
and we shall know this truth when we awake in the divine

6 likeness. Jesus' true and conscious being never left
heaven for earth. It abode forever above, even while
mortals believed it was here. He once spoke of himself

9 (John iii. 13) as "the Son of man which is in heaven," —
remarkable words, as wholly opposed to the popular view
of Jesus' nature.

12 The real Christ was unconscious of matter, of sin,
disease, and death, and was conscious only of God, of
good, of eternal Life, and harmony. Hence the human

15 Jesus had a resort to his higher self and relation to the
Father, and there could find rest from unreal trials in
the conscious reality and royalty of his being, — holding

18 the mortal as unreal, and the divine as real. It was this
retreat from material to spiritual selfhood which recuper-
ated him for triumph over sin, sickness, and death. Had

21 he been as conscious of these evils as he was of God,
wherein there is no consciousness of human error, Jesus
could not have resisted them; nor could he have conquered

24 the malice of his foes, rolled away the stone from the
sepulchre, and risen from human sense to a higher con-
cept than that in which he appeared at his birth.

27 Mankind's concept of Jesus was a babe born in a manger,
even while the divine and ideal Christ was the Son of God,

spiritual and eternal. In human conception God's offspring had to grow, develop; but in Science his divine nature and manhood were forever complete, and dwelt forever in the Father. Jesus said, "Ye do err, not knowing the Scriptures, nor the power of God." Mortal thought gives the eternal God and infinite consciousness the license of a short-lived sinner, to begin and end, to know both evil and good; when evil is temporal and God is eternal, — and when, as a sphere of Mind, He cannot know beginning or end.

The spiritual interpretation of the vicarious atonement of Jesus, in Christian Science, unfolds the full-orbed glory of that event; but to regard this wonder of glory, this most marvellous demonstration, as a personal and material bloodgiving — or as a proof that sin is known to the divine Mind, and that what is unlike God demands His continual presence, knowledge, and power, to meet and master it — would make the atonement to be less than the *at-one-ment*, whereby the work of Jesus would lose its efficacy and lack the "signs following."

From Genesis to Revelation the Scriptures teach an infinite God, and none beside Him; and on this basis Messiah and prophet saved the sinner and raised the dead, — uplifting the human understanding, buried in a false sense of being. Jesus rendered null and void whatever is unlike God; but he could not have done this if error and sin existed in the Mind of God. What God knows, He also predestinates; and it must be fulfilled. Jesus

1 proved to perfection, so far as this could be done in that
 age, what Christian Science is to-day proving in a small
 3 degree, — the falsity of the evidence of the material senses
 that sin, sickness, and death are sensible claims, and that
 God substantiates their evidence by knowing their claim.
 6 He established the only true idealism on the basis that God
 is All, and He is good, and good is Spirit; hence there is
 no intelligent sin, evil *mind* or matter: and this is the only
 9 true philosophy and realism. This divine mystery of
 godliness was the rock of Truth, on which he built his
 Church of the new-born, against which the gates of hell
 12 cannot prevail.

This Truth is the rock which the builders rejected; but
 “the same is become the head of the corner.” This is
 15 the chief corner-stone, the basis and support of creation,
 the interpreter of one God, the infinity and unity of good.

In proportion as mortals approximate the understand-
 18 ing of Christian Science, they take hold of harmony, and
 material incumbrance disappears. Having one God, one
 Mind, one consciousness, — which includes only His own
 21 nature, — and loving your neighbor as yourself, constitute
 Christian Science, which must demonstrate the nothing-
 ness of any other state or stage of being.

All prayer that is desire is intercessory; but kindling
 desire loses a part of its purest spirituality if the lips try to

express it. It is a truism that we can think more lucidly 1
and profoundly than we can write or speak. The silent
intercession and unvoiced imploring is an honest and po- 3
tent prayer to heal and save. The audible prayer may be
offered to be heard of men, though ostensibly to catch
God's ear, — after the fashion of Baal's prophets, — by 6
speaking loud enough to be heard; but when the heart
prays, and not the lips, no dishonesty or vanity influences
the petition. 9

Prophet and apostle have glorified God in secret prayer,
and He has rewarded them openly. Prayer can neither
change God, nor bring His designs into mortal modes; but 12
it can and does change our modes and our false sense of
Life, Love, and Truth, uplifting us to Him. Such prayer
humiliates, purifies, and quickens activity, in the direction 15
that is unerring.

True prayer is not asking God for love; it is learning to
love, and to include all mankind in one affection. Prayer 18
is the utilization of the love wherewith He loves us. Prayer
begets an awakened desire to be and do good. It makes
new and scientific discoveries of God, of His goodness and 21
power. It shows us more clearly than we saw before,
what we already have and are; and most of all, it shows
us what God is. Advancing in this light, we reflect it; 24
and this light reveals the pure Mind-pictures, in silent
prayer, even as photography grasps the solar light to por-
tray the face of pleasant thought. 27

What but silent prayer can meet the demand, "Pray

1 without ceasing"? The apostle James said: "Ye ask,
and receive not, because ye ask amiss, to consume it on
3 your lusts." Because of vanity and self-righteousness,
mortals seek, and expect to receive, a material sense of
approval; and they expect also what is impossible, — a
6 material and mortal sense of spiritual and immortal
Truth.

It is sometimes wise to hide from dull and base ears the
9 pure pearls of awakened consciousness, lest your pearls
be trampled upon. Words may belie desire, and pour
forth a hypocrite's prayer; but thoughts are our honest
12 conviction. I have no objection to audible prayer of the
right kind; but the inaudible is more effectual.

I instruct my students to pursue their mental ministra-
15 tions very sacredly, and never to touch the human thought
save to issues of Truth; never to trespass mentally on in-
dividual rights; never to take away the rights, but only
18 the wrongs of mankind. Otherwise they forfeit their
ability to heal in Science. Only when sickness, sin, and
fear obstruct the harmony of Mind and body, is it right
21 for one mind to meddle with another mind, and control
aright the thought struggling for freedom.

It is Truth and Love that cast out fear and heal the sick,
24 and mankind are better because of this. If a change in
the religious views of the patient comes with the change to
health, our Father has done this; for the human mind
27 and body are made better only by divine influence.

SHOULD CHRISTIANS BEWARE OF CHRISTIAN
SCIENCE?

I

History repeats itself. The Pharisees of old warned 3
the people to beware of Jesus, and contemptuously called
him "this fellow." Jesus said, "For which of these
works do ye stone me?" as much as to ask, Is it the 6
work most derided and envied that is most acceptable to
God? Not that he would cease to do the will of his Father
on account of persecution, but he would repeat his work 9
to the best advantage for mankind and the glory of his
Father.

There are sinners in all societies, and it is vain to look 12
for perfection in churches or associations. The life of
Christ is the perfect example; and to compare mortal
lives with this model is to subject them to severe scrutiny. 15
Without question, the subtlest forms of sin are trying to
force the doors of Science and enter in; but this white
sanctuary will never admit such as come to steal and to 18
rob. Through long ages people have slumbered over
Christ's commands, "Go ye into all the world, and preach
the gospel;" "Heal the sick, cast out devils;" and now 21
the Church seems almost chagrined that by new discoveries
of Truth sin is losing prestige and power.

The Rev. Dr. A. J. Gordon, a Boston Baptist clergyman, 24
said in a sermon: "The prayer of faith shall save the
sick, and it is doing it to-day; and as the faith of the Church

1 increases, and Christians more and more learn their duty
to believe all things written in the Scriptures, will such
3 manifestations of God's power increase among us." Such
sentiments are wholesome avowals of Christian Science.
God is not unable or unwilling to heal, and mortals are not
6 compelled to have other gods before Him, and employ
material forms to meet a mental want. The divine Spirit
supplies all human needs. Jesus said to the sick, "Thy
9 sins are forgiven thee; rise up and walk!" God's pardon
is the destruction of all "the ills that flesh is heir to."

All power belongs to God; and it is not in all the vain
12 power of dogma and philosophy to dispossess the divine
Mind of healing power, or to cast out error with error,
even in the name and for the sake of Christ, and so heal
15 the sick. While Science is engulfing error in bottomless
oblivion, the material senses would enthrone error as om-
nipotent and omnipresent, with power to determine the
18 fact and fate to being. It is said that the devil is the ape
of God. The lie of evil holds its own by declaring itself
both true and good. The path of Christian Science is be-
21 set with false claimants, aping its virtues, but cleaving to
their own vices. Denial of the authorship of "Science
and Health with Key to the Scriptures" would make a
24 lie the author of Truth, and so make Truth itself a lie.

A distinguished clergyman came to be healed. He said:
"I am suffering from nervous prostration, and have to eat
27 beefsteak and drink strong coffee to support me through
a sermon." Here a skeptic might well ask if the atone-

ment had lost its efficacy for him, and if Christ's power to 1
heal was not equal to the power of daily meat and drink.
The power of Truth is not contingent on matter. Our 3
Master said, "Come unto me, all ye that labor and are
heavy laden, and I will give you rest." Truth rebukes
error; and whether stall-fed or famishing, theology needs 6
Truth to stimulate and sustain a good sermon.

A lady said: "Only He who knows all things can esti-
mate the good your books are doing." 9

A distinguished Doctor of Divinity said: "Your book
leavens my sermons."

The following extract from a letter is a specimen of 12
those received daily: "Your book Science and Health is
healing the sick, binding up the broken-hearted, preach-
ing deliverance to the captive, convicting the infidel, alarm- 15
ing the hypocrite, and quickening the Christian."

Christian Science Mind-healing is dishonored by those
who take it up from mercenary motives, for wealth and 18
fame, or think to build a baseless fabric of their own on
another's foundation. They cannot put the "new wine
into old bottles;" they can never engraft Truth into error. 21
Such students come to my College to learn a system which
they go away to disgrace. Stealing or garbling my state-
ments of Mind-science will never prevent or reconstruct 24
the wrecks of "*isms*" and help humanity.

Science often suffers blame through the sheer ignorance
of people, while envy and hatred bark and bite at its heels. 27
A man's inability to heal, on the Principle of Christian

- 1 Science, substantiates his ignorance of its Principle and practice, and incapacitates him for correct comment.
 3 This failure should make him modest.

Christian Science involves a new language, and a higher demonstration of medicine and religion. It is the "new
 6 tongue" of Truth, having its best interpretation in the power of Christianity to heal. My system of Mind-healing swerves not from the highest ethics and from the spirit-
 9 ual goal. To climb up by some other way than Truth is to fall. Error has no hobby, however boldly ridden or brilliantly caparisoned, that can leap into the sanctum
 12 of Christian Science.

In Queen Elizabeth's time Protestantism could sentence men to the dungeon or stake for their religion, and so
 15 abrogate the rights of conscience and choke the channels of God. Ecclesiastical tyranny muzzled the mouth lisping God's praise; and instead of healing, it palsied the weak
 18 hand outstretched to God. Progress, legitimate to the human race, pours the healing balm of Truth and Love into every wound. It reassures us that no Reign of Terror
 21 or rule of error will again unite Church and State, or reenact, through the civil arm of government, the horrors of religious persecution.

24 The Rev. S. E. Herrick, a Congregational clergyman of Boston, says: "Heretics of yesterday are martyrs to-day."
 In every age and clime, "On earth peace, good will to-
 27 ward men" must be the watchword of Christianity.

Jesus said: "I thank Thee, O Father, Lord of heaven

and earth, that Thou hast hid these things from the wise 1
and prudent, and hast revealed them unto babes."

St. Paul said that without charity we are "as sound- 3
ing brass, or a tinkling cymbal;" and he added: "Charity
suffereth long, and is kind; . . . doth not behave itself
unseemly, . . . thinketh no evil, . . . but rejoiceth in the 6
truth."

To hinder the unfolding truth, to ostracize whatever
uplifts mankind, is of course out of the question. Such an 9
attempt indicates weakness, fear, or malice; and such
efforts arise from a spiritual lack, felt, though unacknowl-
edged. 12

Let it not be heard in Boston that woman, "last at the
cross and first at the sepulchre," has no rights which man
is bound to respect. In natural law and in religion the 15
right of woman to fill the highest measure of enlightened
understanding and the highest places in government, is
inalienable, and these rights are ably vindicated by the 18
noblest of both sexes. This is woman's hour, with all its
sweet amenities and its moral and religious reforms.

Drifting into intellectual wrestlings, we should agree to 21
disagree; and this harmony would anchor the Church in
more spiritual latitudes, and so fulfil her destiny.

Let the Word have free course and be glorified. The 24
people clamor to leave cradle and swaddling-clothes. The
spiritual status is urging its highest demands on mortals,
and material history is drawing to a close. Truth cannot 27
be stereotyped; it unfoldeth forever. "One on God's

1 side is a majority;" and "Lo, I am with you alway," is the pledge of the Master.

3 The question now at issue is: Shall we have a practical, spiritual Christianity, with its healing power, or shall we have material medicine and superficial religion?

6 The advancing hope of the race, craving health and holiness, halts for a reply; and the reappearing Christ, whose life-giving understanding Christian Science imparts, must
9 answer the constant inquiry: "Art thou he that should come?" Woman should not be ordered to the rear, or laid on the rack, for joining the overture of angels. Theo-
12 logians descant pleasantly upon free moral agency; but they should begin by admitting individual rights.

The author's ancestors were among the first settlers of
15 New Hampshire. They reared there the Puritan standard of undefiled religion. As dutiful descendants of Puritans, let us lift their standard higher, rejoicing, as Paul did,
18 that we are *free born*.

Man has a noble destiny; and the full-orbed significance of this destiny has dawned on the sick-bound and sin-
21 enslaved. For the unfolding of this upward tendency to health, greatness, and goodness, I shall continue to labor and wait.

WORKS ON CHRISTIAN SCIENCE

WRITTEN BY MARY BAKER EDDY

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